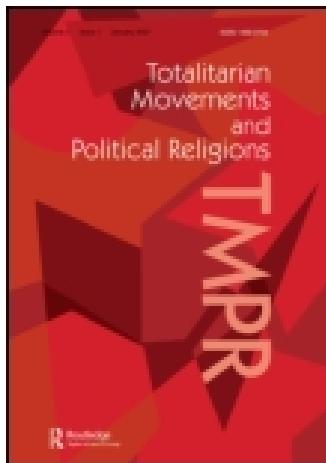


This article was downloaded by: [Newcastle University]

On: 19 December 2014, At: 13:42

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



Totalitarian Movements and Political Religions

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/ftmp20>

David Lane and the Fourteen Words

George Michael^a

^a The University of Virginia's College at Wise , Wise, Virginia, USA

Published online: 09 Jul 2009.

To cite this article: George Michael (2009) David Lane and the Fourteen Words, Totalitarian Movements and Political Religions, 10:1, 43-61, DOI: [10.1080/14690760903067986](https://doi.org/10.1080/14690760903067986)

To link to this article: [http://dx.doi.org/10.1080/14690760903067986](https://dx.doi.org/10.1080/14690760903067986)

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden. Terms & Conditions of access and use can be found at <http://www.tandfonline.com/page/terms-and-conditions>

David Lane and the Fourteen Words

GEORGE MICHAEL*

The University of Virginia's College at Wise, Wise, Virginia, USA

ABSTRACT *Although a relatively obscure figure, the late David Lane had a major impact on the ideology of the global white power movement. His '14 words' credo – 'We must secure the existence of our people and a future for white children' – became a call for action for racial activists around the globe. Imprisoned for over twenty years for his involvement in a terrorist group called 'The Order', Lane was considered by many as the movement's most prominent 'POW'. His tracts on race, revolution and Norse neo-paganism had a major influence on the extreme Right both in the United States and abroad.*

On 28 May 2007, at the age of 68, David Lane died in the federal prison in Terre Haute, Indiana. Although a relatively obscure person unbeknownst to most Americans, he was an iconic figure in the international white power movement and his death occasioned eulogies from racial activists around the globe. To those in the white separatist movement, Lane was regarded as the most prominent political prisoner. Best known for coining the '14 words' credo – 'We must secure the existence of our people and a future for white children' – the salutation became a rallying cry in the discourse of the movement. A former member of an underground terrorist group, 'The Order', since his incarceration in 1985, Lane immersed himself in reading and devoted much energy to writing tracts on revolutionary strategy from his prison cell. Furthermore, the organisation he founded – Wotansvölk – developed a strident form of Norse neo-paganism that became a popular alternative religion for those in a movement in which Christianity has long predominated. His influence on the global white power movement was in a word, immense, as he steered it in a 'pan-Aryan' direction that eschewed parochial nationalisms in favour of race as a basis of identity that transcended national borders.

This essay examines the influence of David Lane on the contemporary white power movement. First, his early life is explored. Next, his involvement in The Order is examined which is followed by discussion on his subsequent arrest and prosecution. After that, the years of his imprisonment are recounted. During this period, his worldview crystallised, and in 1995, together with his new wife Katja and Ron McVan, Lane launched Wotansvölk. In order to bring about an 'Aryan revolution', he expended much effort on developing a theory of resistance and revolution, which is the topic of the next section. Finally, the conclusion discusses the legacy and impact of Lane.

*Email: gjm3a@uvawise.edu

Early Life

David Eden Lane was born in 1938 in a town portentously called Woden in Iowa.¹ In his autobiography, Lane recounted that his memories of his biological family were quite limited. One of four children of an itinerant farmer, he described his biological father as 'a drunk, a scoundrel and a low-life of the worst kind'. When he was about 30-years old, Lane's father met his mother, whom Lane described as 'an uneducated fifteen-year old farm girl'. Growing up in a dysfunctional household, Lane claimed that his father occasionally sold his mother to his buddies for booze money. The destitute family lived in a room over a hardware store. Frequently, the abusive father would beat his family. In one incident, Lane's brother Roger was beaten so severely that his eardrums were broken.² Around 1942, his father left the family, and in Lane's words, 'found another young girl to mistreat', until finally her brother 'smashed his head in with a hammer' and killed him. At the time he wrote his autobiography in 1995, Lane described his mother as a pitiful figure, who was driven out of her small home in Vallejo, California by 'coloured gangs' and now lived in a public housing project in a dangerous multi-racial neighbourhood.³

Placed in an orphanage in 1943, Lane was adopted by a Lutheran minister and his wife. Lane described his adopted mother as a 'gracious and extremely intelligent woman'. However, he had a low opinion of his adopted father. Forced to endure long hours of church services, prayers and Bible studies, Lane came to view his adopted father as an 'obnoxious buffoon'. For Lane, 'Jesus represented never ending hours of boredom'. He recalled from his first memories that he was attracted to the old Norse gods. Already enamoured of the Third Reich as a youth, Lane recalled that he and his friend always wanted to be Germans when playing soldiers.

While still in high school, Lane developed a critique of capitalism. He saw the economic system as debasing and sterile, regarding the 'depths of [one's] pockets' as the yardstick of a man's worth. After graduating from Aurora High School, he sought to become a professional golfer, but never realised his goal.⁴ Shortly after graduating high school, he married a young lady by the name of Mary Lou, the head majorette in the school marching band. He attended one semester at a community college in Denver, but dropped out because he was disillusioned with the 'prostitution of higher education'.⁵ In 1973, he passed an examination to become a licensed real estate broker in Colorado.

As a young adult, Lane became involved in radical politics. Disillusioned with mainstream political parties, he had a brief association with the John Birch Society. By 1978, he became convinced that the United States was in the grip of a Zionist conspiracy to destroy the white race. Christian Identity – a religious creed that contends that whites are the true descendants of the ten lost tribes of Israel – exerted a strong influence over his ideological development and he began a close association with Richard Butler, the leader of the Aryan Nations.⁶ In fact, at the time, Lane's natural sister, Jane Eden, was engaged to Carl Franklin, the Pennsylvania state leader of the organisation and also worked for Butler's church in Idaho.⁷

Lane first attained notoriety in 1979 as the Denver organiser of the Knights of the Ku Klux Klan, which was founded in 1975 in Louisiana by David Duke. The leader of the Klan chapter later expelled Lane for distributing neo-Nazi literature.⁸ In 1981, Lane became the Colorado state organiser of the Aryan

Nations. To further his sense of estrangement, he lost his Colorado real estate broker's licence because, as he unapologetically admitted, he refused to sell homes to blacks in white neighbourhoods. Lane claimed that the 'Jewish media' forced the Colorado Real Estate Commission to revoke his licence. Specifically, he attributed this action to Jewish pressure groups, most notably, the Anti-Defamation League (ADL), whose attention he captured in 1981 after distributing thousands of his 'The Death to the White Race' leaflet in the Denver area.⁹ He found another job at an insurance company that paid only a fraction of his former income. Still, for Lane, the job had its perks insofar as it allowed him unrestricted access to a copying machine on which he used to run off thousands of copies of his pamphlet 'The Death of the White Race'. He spent his lunch hours and evenings distributing copies of the pamphlet in libraries and bookstores and leaving them under car windscreens. These activities compounded his notoriety, and Lane claimed that in 1981 the ADL gave orders to a special unit of the Denver Police Department to assassinate him. If he is to be believed, he once spotted helicopters swirling above him, but was able to make it out of the Denver city limits and avoid the assassination attempt. Nevertheless, he claimed that the local media used the controversy to 'crucify him' and as a result, he was no longer able to obtain gainful employment. His increasing notoriety came at a high price. In 1981, unable to handle the pressure, his wife of 14 years left him.¹⁰

In 1982, Lane left the Denver area and settled in the Aryan Nations' compound in Hayden Lake, Idaho, where he served as the organisation's 'propaganda minister'. In 1983, however, he returned to Denver and assumed leadership of the Colorado chapter of Tom Metzger's White American Political Association (WAPA) which was later renamed White Aryan Resistance (WAR).¹¹ While back in Denver, he found two sources of income, including hustling golf on Denver's city course and selling ads for a far-right tabloid called *The Primrose and Cattlemen's Gazette*, which was published in Brighton, Colorado.¹² However, after the ensuing fallout from a heated exchange on air with a local disc jockey, Alan Berg, in which Lane expounded on his extremist views, he lost his advertising job and had no good opportunities for employment in the area. After the exchange, most of Lane's advertisers cancelled because they did not want to be associated with his unpopular beliefs. The boycott consequently cost him his job.¹³ Faced with such dim prospects, he moved back to Idaho in 1983.

The Order

The mid-1980s was a dramatic period in history of the American extreme Right. In 1983, Gordon Kahl, a member of a radical anti-tax, militia-style organisation known as the Posse Comitatus, was killed in a standoff with authorities in Arkansas. Earlier that year, he had fatally shot two US Marshalls and wounded four others in a confrontation in North Dakota.¹⁴ In July of 1983, shortly after his death, an annual Aryan Nations Congress was held at the compound in Hayden Lake, Idaho. At the meeting, a young charismatic member of the National Alliance, Robert Jay Mathews, hatched an idea of creating an underground resistance group to avenge the death of Kahl. Mathews had considerable powers of persuasion and was able to ultimately draw nearly 50 members into his clandestine terrorist group, 'The Order'.¹⁵ Roughly a quarter of The Order's members had Identity associations with the Aryan Nations and the Church of Jesus Christ Christian.¹⁶

Lane first met Mathews at a Christian Identity church in Fort Collins, Colorado led by Pastor Pete Peter. The two later met again at the Aryan Nations' Congress.¹⁷ Through Lane, Mathews met Zillah Craig, with whom he later fathered a child.¹⁸ In September 1983, Lane, along with Mathews and seven other men, took part in a ritual at Mathews's Metaline Falls, Washington homestead. Standing in a circle with lighted candles, they took an oath with a six-week-old female baby placed in a blanket in the centre. Overlooked by a portrait of Adolf Hitler, they vowed to 'deliver' their people 'from the Jew and bring total victory to the Aryan race'.¹⁹ Because of his solitary personality, Lane was known by the moniker 'Lone Wolf' by his fellow members of The Order.

Mathews drew much inspiration for the formation of his organisation from the novel *The Turner Diaries*, written by its ideological mentor Dr William Pierce, the chairman of the National Alliance. In the book, 'the organization', led by a an elite inner circle known as 'The Order', conducts a campaign of terrorism against the 'system', which is under the control of a Jewish cabal.²⁰ Enamoured of the book, Mathews made the novel required reading for all members. Abandoning all hope of legal political action, Mathews endeavoured to build a clandestine resistance group, which would go on a crime spree and a terrorist campaign that gained nationwide notoriety and included counterfeiting, armoured car heists, bank robberies and four homicides.²¹ One armoured car heist took in a whopping \$3.6 million, which in 1984 set the record for the highest amount of money ever stolen in such a robbery. In a milieu in which terrorists more often than not resembled the gang that could not shoot straight than professionals, the exploits of The Order were electrifying.

Although, The Order was racist and anti-Semitic in orientation, it gave its highest priority to targets such as the state and other prominent institutions. Mathews instructed members to avoid petty conflicts with racial minorities, as that would only distract the group from its primary mission. A list of prominent enemies marked for assassination was compiled, which included the founder of the Southern Poverty Law Center, Morris Dees, the former Secretary of State, Henry Kissinger, the banker, David Rockefeller, the television producer, Norman Lear, and the international financier, Baron Elie de Rothschild.²² These high-valued targets notwithstanding, The Order ultimately settled for a Denver-based Jewish disc jockey, Alan Berg, as its first target of assassination. An acerbic talk radio host, Berg frequently berated far-right callers on his radio programme. Supposedly, Lane pushed hard among his fellow Order members for the assassination of Berg. As we saw, Lane had previously got embroiled in a heated debate with Berg on the airwaves during which he railed against Jews. The exchange so angered Lane and other members of The Order that they decided to execute Berg.²³

On the night of 18 June, a team of Order assassins followed Berg to his town home. The gunman, Bruce Pierce, fired 13 rounds into Berg from his MAC 10 fire-arm. Struck 12 times, presumably Berg died almost instantly from several wounds.²⁴ Allegedly, Lane drove the getaway car in the assassination.²⁵ Because of his local notoriety and past animosity toward Berg, police in Denver focused early on him as a suspect, which Lane vehemently denied. He even went so far as to write an open letter to the Denver media in July 1984 denying his involvement.²⁶

A major operation of the group was counterfeiting. Lane saw two purposes of this activity. First, it could provide much-needed funding for the cash-strapped movement. Second, by introducing bogus money into the monetary system, it could undermine the government.²⁷ In the spring of 1984, together with Robert

and Sharon Merki, Denver Pamenter, Richard Kemp and Randy Duey, Lane printed up to \$500,000 in counterfeit \$10 bills.²⁸ Just days after the Berg assassination, Lane travelled with Thomas Martinez, a trusted associate of Mathews, to his hometown of Philadelphia and gave a sizable sum of counterfeit money to him to distribute in the New Jersey area.²⁹ However, Martinez was soon arrested in Philadelphia. When he told Lane of his arrest, the latter scolded him for not going to New Jersey according to the original plan.³⁰ Though not an officially inducted member of The Order, Martinez later agreed to become an informant for the FBI in order to avoid a stiff sentence.

Predictably, The Order's exploits soon caught the attention of authorities and the FBI identified the group as the most serious domestic terrorist threat in the country.³¹ The government devoted considerable resources to squashing the group. The investigation reportedly involved one-quarter of the total manpower resources of the FBI. The agency investigated 67 separate crimes, including robberies, arson, bombings, counterfeiting schemes and homicides, related to The Order's crime spree.³²

Ultimately, the counterfeiting operation led to the group's demise. Martinez set up two of his colleagues, including Mathews, in a sting operation at a hotel in Portland, Oregon. A shootout ensued, but amazingly, Mathews escaped after wounding an officer. He remained undaunted and issued a 'Declaration of War' against the US government, which he sent to several newspapers. Finally, authorities caught up with him at Whidbey Island in Washington State. Refusing to be taken alive, he resisted in a standoff that lasted two days and included several shootouts with SWAT teams. Eventually, the authorities lost their patience, and on 8 December 1984 they dropped white phosphorous illumination flares onto the roof of the house in which Mathews had barricaded himself. This action set off a fire that engulfed the structure and Mathews perished in dramatic fashion. A concerted effort by federal, state and local law enforcement agencies eventually crushed the remnants of The Order and many of its members are now serving lengthy prison sentences. Be that as it may, The Order has been lionised and its incarcerated members are regarded as POWs to others in the movement.³³

Although The Order tactically did not really achieve much, it was significant insofar as it marked a change in the orientation of the extreme Right. The US government was now seen as the enemy and the extreme Right began to take on a more revolutionary posture. No longer did it seek to preserve the status quo. Rather, it sought the overthrow of the US government, which it reasoned was now under the heel of ZOG, or the Zionist Occupation Government. Thus, on a symbolic level, The Order's campaign was important. Years later, writing in Lane's newsletter, George Eric Hawthorne, once a leading figure in the skinhead movement explained:

Although their precise actions mean little in the greater scheme of things, the fact that they ACTED [emphasis in original] – acted with unprecedented selflessness and sacrifice – means everything to this movement today.³⁴

Tactically speaking, Alan Berg was a bad choice. The physical act of killing Alan Berg was about as meaningless as assassinating the White House gardener. But historically speaking, in the wider context of things, it was of unfathomable significance. It marked the transition from

conservatism to radicalism. It marks the beginning of the Second American Revolution, a revolution that shall strike into the heart of everything diseased that America has become.³⁵

On a more instrumental level, The Order was believed to have distributed much of its stolen money to 'above ground' far-right organisations around the country. It was hoped that the stolen money could be used as 'mortar' to cement the fragmented elements of the racialist Right.³⁶ For example, Matthews disbursed \$200,000 to Glen Miller for his White Patriot Patriots Party that was active in North Carolina during the 1980s.³⁷ It was strongly suspected that Matthews also gave Dr William Pierce of the National Alliance a substantial amount of money as well.³⁸

Prosecution

Authorities soon connected Lane to The Order's counterfeit money, and a warrant for his arrest was issued. Mathew's closest friend and 'banker' of The Order, Ken Loff, became an FBI informant and provided information that led authorities to Lane's hideout.³⁹ Authorities arrested him on 31 March 1985 in Winston-Salem, North Carolina.⁴⁰ After his arrest, according to Lane, the federal authorities placed him in a section of a jail in Winston-Salem with nearly all blacks and announced that he was racist. However, as a former member of the Klan, Lane claimed that some members of the jail staff were members of a clandestine southern group and responded to his coded signs and made it plain that it would not be wise for the other inmates to harm him. Later, he was transferred to a detention centre in Seattle. While there, Lane accused the authorities of abusing him.⁴¹

In 1985, Lane, along with nine other members of The Order, was convicted in a federal court in Seattle for racketeering and conspiracy. The prosecution presented 1538 pieces of evidence and 280 witnesses at a cost of over \$1 million to prosecute the defendants in Seattle.⁴² Lane received a 40-year sentence.⁴³ Defiant at his sentencing in Seattle, Lane told US District Judge Walter McGovern: 'I have given all I have to assure there will be future generations of white children. If the final victory be yours, then God have mercy on the last generation of white children'.⁴⁴

To counter the threat of renascent right-wing terrorism, in 1985 the FBI, the IRS Security Division, the Justice Department and the Bureau of Alcohol, Tobacco, and Firearms joined forces in one of the largest joint efforts in law enforcement history known as 'Operation Clean-Sweep' to investigate leaders of the movement.⁴⁵ It was primarily a Department of the Treasury initiative and was supposedly the brainchild of an Assistant US Attorney, Steven Snyder.⁴⁶ On 24 April 1987, a federal grand jury in Fort Smith, Arkansas handed down an indictment against ten defendants for participating in a 'seditious conspiracy between July, 1983 and March, 1985, to overthrow the [US] government'.⁴⁷ On that same day, a federal grand jury in Denver announced indictments against four members of The Order – Bruce Carroll Pierce, Richard Scutari, Jean Craig, and David Lane, for violating the civil rights of Alan Berg. In November 1987, a jury convicted Pierce for the shooting and Lane for driving the getaway car. On December of that same year, each was sentenced to 150 years in prison. Scutari and Craig were acquitted.⁴⁸

Operation Clean-Sweep culminated in the Fort Smith sedition trial of 1988 in which a who's who of some of the most radical elements of the extreme Right were prosecuted for conspiring to overthrow the US government. Ultimately, 15 persons were put on trial and charged with seditious conspiracy.⁴⁹ At the trial, Lane defended his beliefs in his closing arguments before the jury, claiming that the clandestine group followed in a proud tradition of resistance to tyranny. The intention of the US government, Lane averred, was nothing short of absolute genocide of the white race.⁵⁰

Notwithstanding the formidable resources it had marshalled for the case, the prosecution had difficulty convincing the jury of the credibility of its seditious conspiracy charge against the defendants. Robert Miles hired an exceptional attorney, DeDay LaRene, to defend him and the other defendants at the trial.⁵¹ The defence effort owed much of its success to a young attorney, Kirk Lyons, a William Kunstler of sorts for far-right causes. Lyons originally took on the case to represent Louis Beam, a personal friend and also a defendant in the trial. Eventually however, Lyons emerged as de facto chief counsel for all of the defendants. Ultimately he was able to convince the jury to find his clients not guilty. Despite great effort on the part of federal prosecutors and the ADL, an Arkansas jury acquitted all of the defendants and the extreme Right enjoyed a rare surprise victory.⁵²

Despite this legal victory, at this stage the radical Right was in disarray and the domestic terrorist threat from both the Left and the Right had largely evaporated by the mid-1980s. Initially sent to the medium-security federal prison in Terre Haute, Indiana, in 1986 after his sentencing, Lane was transferred to a maximum security facility in Marion, Illinois. In 1991, he was transferred to the maximum security federal prison in Leavenworth, Kansas, and in 1994, he was moved once again, this time to the newly built maximum security federal prison in Florence, Colorado.⁵³

Wotansvolk

While in prison, Lane immersed himself in the study of history, philosophy and so-called mystery religions. He produced a number of tracts on revolution that found their way into the far-right underground. At first, Lane wrote extensively for the Christian Identity press. For example, he authored a tract titled 'Identity: Under This Sign You Shall Conquer', which was distributed at the 1986 Aryan Nations' Congress in Hayden Lake, Idaho.⁵⁴ In it, he castigated the mainstream Christian churches for their failure to recognise white racial interests. Consistent with the Identity theology, he argued that Jesus was an Aryan and not a Jew. Further, he invoked scripture to accuse Jews of killing Christ. In contemporary history, he accused Jews of promoting homosexuality, pornography, abortion, race-mixing and Communism. In order to escape its malaise, Lane enjoined the white race to return to 'the laws of our father and God ... Yahweh'.⁵⁵ In the late 1980s, he edited an Identity prison outreach newsletter titled *The Way*, which received administrative and financial support from the Aryan Nations.⁵⁶ Lane was also a frequent contributor to the *Aryan Nations Newsletter* and authored an Identity pamphlet titled 'Life Law' in which he expounded on the themes of God, race and nation.⁵⁷ However, after much research and soul-searching, he adopted Norse neo-paganism as his new religion, as he found it to be a more suitable spiritual pathway for white racial activists. Essentially, Odinism is a reconstructed

polytheistic, pre-Christian pagan religion.⁵⁸ In his effort to promote a more explicitly racialist variant of Odinism, Lane was joined by two rather obscure, yet veteran, activists.

During the first ten years of his imprisonment, Lane lamented that 'not one unmarried, attractive woman on the entire planet visited [him] or pledged her love to [him]'. This was in contrast, he claimed, to incarcerated Black Panthers who had thousands of white women fawning on them. The experience taught him that 'white women will not return to their race through verbal persuasion, but rather, they will have to be viewed as prizes, treasures, and possessions by white men so that they will kindle a barbarian spirit and seize them'.⁵⁹ In 1994, a recently divorced woman began a correspondence with Lane. Previously, Lane and Katja *née* Maddox had known each other from their days of racial activism and Lane had taken an interest in her.⁶⁰ Despite his imprisonment, Lane married Katja in October 1994.⁶¹ Together the two created an underground publishing outfit called 14 Words Press.

Katja is the mother of five children from a previous marriage. Born in 1951 into a conservative family, her father Colonel Notley Gwynn Maddox was a US intelligence officer and pilot in the US Air Force. He obtained two Ph.D.s – one in physics and the other in mathematics. In 1967, he was shot down in Vietnam and has been missing ever since. The incident impelled Katja into anti-war activism, as she joined an organisation called Vietnam Veterans Against the War. She would go on to earn a Masters degree in economics. Later, however, she came to the conclusion that international capitalism was a threat not only to traditional cultures, but to Aryan civilisation as well. Drifting into racialist politics, she moved through Christian Identity, but by the late 1980s, had adopted Odinism.

Six months after the creation of Fourteen Words Press, Lane asked his old friend Ron McVan to move to St Maries, Idaho with Katja for protection and support.⁶² In 1995, the troika founded Wotansvölk to foster Aryan identity and Odinism.⁶³ Born in Philadelphia in 1951, as a youth, McVan was interested in rock music and worked as an artist. Initially drawn to Buddhism, he later discovered the Church of the Creator after reading Ben Klassen's books *Nature's Eternal Religion* and *The White Man's Bible*. However, he later found the atheism of Creativity to be spiritually shallow and founded a Wotan's Kindred in the Pacific Northwest in 1992.⁶⁴ McVan authored two books on Odinism.⁶⁵ Wotansvölk published a newsletter called *Focus Fourteen*. Computer savvy, Katja was responsible for editing the newsletter and its graphic displays.⁶⁶ Lane wrote most of the newsletter's articles, while McVan provided the art work and wrote most of the pamphlets that often accompanied the newsletters.⁶⁷ Much of *Focus Fourteen* was devoted to both the exoteric and esoteric aspects of Wotanism and how they related to the current struggle for white racial survival.

After converting to Odinism, Lane sought to wean other white racialists away from Christianity, including Identity.⁶⁸ Odinism, more so than Christian Identity, he argued was the appropriate religion for the white race in that it instills a warrior ethos necessary in order to save itself from its current predicament. Despite the popularity of Christian Identity in the far Right, Lane did not hesitate to implicate Christianity as a principal culprit in the decline of Aryan civilisation. In fact, he maintained that it is an integral part of the Jewish conspiracy against the white man.⁶⁹ Nevertheless, in an effort to close the rift between Odinists and Identity Christian, Lane sought to demonstrate that both religions have the same roots in the so-called Mystery schools.

After he received news of Mathews's death, Lane claimed that he spent 40 days and 40 nights in meditation on a mountain top commuting with 'whatever powers there might be if they would use me to stop this murder of my race'. After much contemplation, according to Lane, the so-called 'Watchers' provided him with the 'Key of David' – a mathematical code with which to unlock the esoteric messages of the Bible. Lane uses a numerological analysis to decipher putative secrets in the Bible. According to Lane's historiography, in 500 BC a renegade group of initiates of the Mystery Schools hatched a scheme to rule the world through the power of usury and by exploiting the 'basest instincts of man'.⁷⁰ This group became the first Jews. The conspiracy really took off in 325 CE when the Jews persuaded Emperor Constantine to adopt Christianity as the official religion of the Roman Empire. This conspiracy was furthered in 787 CE when Charlemagne beguiled Saxon leaders and surrounded them with his Christian army and executed them. Through such acts of treachery and deceit, the Christian Church was able to impose the alien doctrine on the heathens of Europe. Around that same time, a Eurasian tribe known as the Khazars latched on to the scheme and converted to Judaism en masse, representing now the majority of contemporary Jews.⁷¹ Despite adulterations of the ancient texts, Lane asserted that coded Aryan wisdom was embedded in the King James Bible, which was translated into English by Sir Francis Bacon.⁷²

Lane saw himself playing a cosmic role in the biblical epic of Revelation. According to his analysis, his birth on 2 November 1938 signified the fulfillment of prophecy, as he was destined to lead the Aryan man to victory over the Jews.⁷³ As Lane saw it, his role in the struggle was 'to speak the absolute and naked truth'.⁷⁴ To that end, he wrote several tracts to 'educate' white racial activists. His '88 Precepts' is a collection of maxims extolling a social Darwinian morality that exhorts whites to unashamedly promote their own interests.⁷⁵ Similarly, Lane advances the 14 Words as a litmus test for activists in the movement. If they cannot endorse the 14 words without equivocation, then their sincerity and reliability are called into question.⁷⁶

In his 'White Genocide Manifesto', Lane identified the Zionist conspiracy as the driving force behind the destruction of the white race and he proclaimed that all governments of the western world are now under the sway of the Jews. Through their influence in the media, Jews supposedly promote miscegenation between non-white men and white women. This effort serves a dual purpose. First, it mongrelises the white race and will lead to its extinction as a distinct biological entity. Second, it demoralises white men, who see their women taken away from them. Furthermore, government programmes, such as affirmative action, take away economic opportunities for white men, thus making them less suitable as marriage partners. Spectator sports promote non-white athletes and diminish the sense of racial uniqueness among whites. If whites do not act swiftly, then, according to Lane, they will go the way of the dinosaurs and be rendered extinct. In order to avert such a catastrophe, Lane exhorts whites to embrace his 14 words credo.⁷⁷

Lane cast his struggle in apocalyptic and Manichean terms. The embattled white race is locked in an existential struggle against the forces of evil orchestrated by the Jews. Not unlike the 'theology' of the Church of the Creator, Lane argued that the Jews foisted Christianity upon the white West in an effort to weaken its sense of racial identity. He described mainstream Christian preachers and priests as 'a cancerous blight to the Aryan race'.⁷⁸ Moreover, the universalistic message of

Christianity made whites more amenable to racial integration. Inasmuch as the Jews were billed as 'God's chosen people', whites identified their 'traditional enemies' as spiritually superior.⁷⁹ In many ways, Lane's critique of Christianity echoed that of the Church of the Creator. Essentially, 'Creativity' rejects all metaphysical beliefs and supernatural deities. Instead it offers an all-encompassing *Weltanschauung* based on the veneration of the white race.⁸⁰

On occasion, there have been episodes of cooperation between Odinism and Creativity. For example, *Racial Loyalty* once published an article by Lane.⁸¹ In terms reminiscent of Creativity, David Lane also invoked the laws of nature as guiding principles of his brand of Odinism. In fact, the similarities between them were so striking, that Lane actually felt compelled at times to explicitly distance himself from any official connection to Creativity.⁸² Nevertheless, at one time, Lane actually praised Creativity, referring it to the apex of the racialist movement and counselled that 'eventually all will have to recognize the ultimate and purest of hard truths which Creativity espouses'.⁸³

The famous Swiss psychologist Carl Jung and his theory of the collective unconscious also had a significant influence on Lane. Lane saw Odinism as an expression of the white man's racial soul.⁸⁴ In Jung's 1936 essay 'Wotan', he discussed the 'archetype' Wotan which punctuated German history. Periodically, Wotan would stir the peoples of Central Europe into a berserker's frenzy and lead them into a hunt. He argued that this archetype's most recent manifestation was German National Socialism with Hitler as the Wotanic *Ergreifer* (one who seizes) incarnate.⁸⁵ Jung's theories would contribute to the intellectual development of modern Odinism in postwar America.⁸⁶

Not surprisingly, Lane's Odinism was heavily influenced by German National Socialism. Several of his essays lauded Germany as the exemplar of white nations. Germans were exalted as the defenders of the white West against the hordes of Asia. Defending the German Führer, Lane asserts that Hitler sought to transform National Socialism into an all-Europe phenomenon.⁸⁷ Lane had utter contempt for US veterans of World War II. He castigated them for fighting Germany and frequently scorned them for taking sexual advantage of German women in postwar Germany.⁸⁸

An element of anti-Americanism featured prominently in Lane's *Weltanschauung*. Lane described America as 'the most vile political entity on Earth'.⁸⁹ According to Lane, America occupies a central position in the Zionist conspiracy to destroy the white race. He pointed out that many of the signers of the Declaration of Independence were freemasons.⁹⁰ Finding no inspiration in the American founding fathers, Lane believed that at worst they were willing accomplices in the Zionist conspiracy. At best they were dupes that were led around the nose by the Jewish cabal.⁹¹ Increasingly, Lane distanced himself from conservative politics and adopted a more revolutionary orientation. He derided Americanism and coined the acronym CRAP to stand for 'Conservative Right-Wing American Patriots'. Sounding not unlike a left-wing anti-imperialist, he disparaged the United States as the 'red-white-and-blue nasty murder machine'.⁹² In fact, Lane believed that white racial identity and American identity were incompatible: 'You can no more be both White and American than you can stop the motion of the planets. The singular intent of America in all facets is to mix, overrun and exterminate the White race. How can you be what destroys you?'.⁹³

In order to illustrate the white race's perilous position, Lane cited demographic statistics that indicate that whites are a shrinking minority of the world's

population. Moreover, current trends such as massive immigration into the West and miscegenation threatened to obliterate the white race as a distinct biological entity. His defence of race notwithstanding, Lane rejected rigid genealogical definitions of white racial identity – i.e. the ‘blue-eyed blond’ syndrome – and instead argued for a more common-sense approach in which one is deemed to be white by his physical appearance and his determination to fight for his race.⁹⁴

Lane unabashedly admitted that his struggle for white racial survival was motivated by the desire to ‘preserve the beauty of white women’. According to Lane, ZOG promoted miscegenation particularly to white women. Lane pointed out that fertile white women represent only about two percent of the world’s population, which placed the future of the race in grave jeopardy.⁹⁵ Lane was an open advocate of polygamy and believed that one of the most fertile grounds for recruitment would be young disenfranchised white males who could be motivated to fight by the prospect of seizing women.⁹⁶ His seeming misogyny notwithstanding, women occupied a central position in Lane’s revolutionary model. In fact, he proclaimed that ‘the life of a race is in the wombs of its women’.⁹⁷

In 1999, many of Lane’s articles were compiled into a book titled *Deceived, Damned, and Defiant: The Revolutionary Writings of David Lane*. In a hagiographic introduction, long-time British far-rightist Colin Jordan described Lane as that rare quality of man who combined wisdom with action, thus embodying an inspiring example of emulation. He praised Lane for his decision to abandon conventional political parties and instead embark on revolutionary course through his participation in The Order. The imprisoned members of the group were hailed as ‘captured freedom fighters’ whose long sentences were indicative of the system’s estimation of the threat that they posed. Despite his incarceration and the ‘severity of his ordeal’, Jordan exclaimed that the experience only made Lane more unyielding in his resolve:

With him, resistance has never ceased, only the battlefield has been changed for him by the enemy...

For him, prison walls have been made to serve as a monastic frame for self-fulfillment by the cultivation and assertion of his mind, his cell serving as a condensing prism, focusing and refining his insight into the world outside. The denial of physical freedom has with him, in the supremacy of self-control, resulted in an enlarged and compensatory freedom of thought in which, despite his bodily restriction, his mind has soared far and wide in purposeful flight, surveying things at large and from on high.⁹⁸

In 2000, Wotansvölk received legal recognition as a church under the name Temple of Wotan. The organisation was governed by a council of ‘Alsherjagodar’ and a board of trustees known as the Guardians of the Faith.⁹⁹ One effort on which the organisation has expended significant energy is a prison outreach programme that as of 2001 was reported to have catered to more than 5000 prisoners. Despite these achievements, by the summer of 2001, differences emerged in the management of Wotansvölk. The headquarters was moved to Micetrap Productions in New Jersey. John Post assumed responsibility for 14 Word Press distributions. Katja and Post approved of the move, but McVan openly

resisted.¹⁰⁰ Despite this dissension, Lane remained committed to developing a revolutionary strategy of white resistance.

Revolutionary Strategy

After his incarceration in 1985, Lane devoted much energy to writing tracts on revolutionary tactics and strategy. Most notable in this regard is his contribution to 'leaderless resistance' – a theoretical approach to terrorism that favours violence by individuals or very small cohesive groups.¹⁰¹ According to Lane, members of The Order had no illusions that they would live to see victory. At the start of their campaign, Mathews predicted that 'he would last a year'. Looking back, Lane believed that The Order made some tactical mistakes. Specifically, he believed that they should have organised in much smaller autonomous units.¹⁰²

Lane exhorted Aryan warriors to develop a total revolutionary mentality devoid of any compunction about destroying the system. In his essay 'Wotan', he distinguished between two arms of the resistance movement. The first is the 'above ground' or political arm, which concerns itself mostly with the dissemination of propaganda. The underground or 'Wotan'¹⁰³ is recruited from the ranks of the political arm. However, when an activist decides to enter this realm, he is advised to sever all ties with the political arm, lest he compromise it by exposing it to prosecution and persecution by authorities. Wotan is encouraged to develop a 'totally revolutionary mentality' and not concern himself with the ethical implications of terrorism as 'those who do not share his cause are expendable and those who oppose his cause are targets'.¹⁰⁴ One interesting trend that can be discerned from his essay is an increasing preoccupation with anonymity and the idea that the recommended number of terrorists that comprise a cell should be drastically reduced: 'Wotan are small autonomous cells, one-man cells if possible. No one, not wife, brother, parent or friend, knows the identity or actions of Wotan'.¹⁰⁵

In the postrevolutionary era, which Lane envisaged, an Aryan nation based on a tribal structure and the precepts of Odinism would be ruled by a philosopher-elect. However, a transitory phase marked by a strong dictatorship in which individual rights and liberties were sacrificed would be necessary to secure racial regeneration and advancement.¹⁰⁶ Ultimately, Lane believed that the masses would follow what they perceived as the stronger side.¹⁰⁷

In the extreme Right underground, several novels, most notably *The Turner Diaries* and *Hunter*, have attained popularity. These novels are often cited as blueprints for revolution. David Lane contributed to this genre of literature as well. His novel *KD Rebel* is set in the early twenty-first century. After years of an open borders immigration policy, various 'anti-white' programmes and miscegenation, the white population of North America has been drastically reduced. As Lane explains, so-called 'Harmony Laws' that give large cash grants to interracial couples involving a white woman are the last straw for many disenfranchised white men, who decide to migrate to the area of Western Colorado, Utah, Idaho, Montana, and Wyoming. The federal government no longer maintains a presence in the area, which the rebels have christened 'Kinsland'. Their major city – Mathewsville – is named after the late Robert Jay Mathews. They use the initials 'KD' to designate their guerilla army – Kinsland Defenders. Most of the Kinslanders are practicing Wotanists (Odinists). Rejecting conventional morality, these men periodically organise raids in the areas surrounding Kinsland to seize

white women in the style of their Viking forbears over a thousand years earlier. Once ensconced in Kinsland, the wayward women are subjected to a programme of reeducation, and if they pass their medical examinations, are eventually impregnated. Polygamy is a common practice, as those KD rebels who have proven themselves in battle are free to seize as many women as they are able to. Monogamy is described as a 'synonym for castration and racial suicide'. It is not uncommon for rebels to seize young white women, some of whom are still in high school. As Lane describes it, the last remaining white women in 'system territory' live in 'hedonistic luxury undreamed of by the British monarch two centuries ago'. Inasmuch as it would be highly unlikely that such women would voluntarily give up such pleasure and luxury, abducting them is the only recourse. The rebels have large families and their mates breed many children. Occasionally, KD rebels also enter system territory to assassinate politicians and other notables.

The story begins with two very attractive and nubile white women performing a lesbianic sex show in a nightclub in which most of the clientele are 'Skraelings', i.e. non-white men. Sidney Cohen is the proprietor of the club and also a major cocaine distributor. He uses the drug to entice and control his striptease dancers. Candy is described as the epitome of Nordic beauty with a tall symmetrical body and blonde hair. Her partner, Heather is shorter, but with a delicate face and short brown hair. Two KD rebels, Eric and Trebor, enter the club and together hatch a plot to execute Cohen. Unabashed in their lust, they acknowledge that the prospect of the beauty of the white Aryan woman disappearing from the earth forever is what drives them to fight. After all, as Eric explains, '[s]exual lust is the mother of battle lust, and battle lust is the mother of nations'. After the show, the two men rob Cohen of his money, which is hidden in a wall safe. After the heist, Trebor slits Cohen's throat with a swift move from ear to ear. The two decide to abduct the two girls rather than summarily execute them for 'race treason'. Once taken back to Kinsland, they must learn how to adapt in the new Spartan environment. At first, resisting their captors, they attempt to escape, but are unsuccessful. Eventually, they come to identify with the Kinsland project and become the faithful wives of Trebor. In another raid, with the assistance of Trebor, Eric abducts a 16-year old high school student, Dory Johnson, who frequently flirts with non-white male classmates. She confides to a friend her decision to 'go all the way' with a 'Skraeling'. Unbeknownst to Dory, her friend is a secret KD sympathiser, who relays the information to Eric, who acts quickly to avert her impending defilement. He abducts the young girl from her home, during which her parents protest, proclaiming their disdain for racism and the fact that their oldest daughter is married to a black man. The latter remark seals the couple's fate, as Eric slits their throats.

In the novel, Jews are referred to as the 'Sons of Muspell', who are implicated in a conspiracy that spans centuries. Using their mercantile acumen, usury and political chicanery, they have ingratiated themselves in the highest echelons of power, are now the masters of the western world and have sentenced the white race to death. The story ends with news that a group of white nationalists has seized control of the Russian government, thus ushering in the period of Ragnarok and fulfilling Rudyard Kipling's prophecy that the salvation of the white race would come from Russia. White nationalist forces in Russia and the Baltic states overthrow their 'Jewish-controlled governments' and demand that NATO countries expel American occupation forces or face invasion and internal

subversion. Concomitant with this development are pre-planned revolts in Islamic countries, thus halting the transport of oil to the western hemisphere. Without petroleum, the economies of the West will falter and the functioning of the infrastructure will be crippled. This gives the rebels the opportunity to deliver a knockout blow to the system by sabotaging hydro-electric plants in the north-west, which will shut down power grids nationwide. As a consequence, the major cities will become ungovernable. Trebor accepts the position as supreme general of the Kinsland armies and prepares a final assault on the system.¹⁰⁸

Lane explained that the real message of *KD Rebel* was to emphasise the territorial imperative and that warfare is unavoidable if the white race is to survive. Not unlike Harold Covington, he believed that the Pacific Northwest, with its forests and vast expanses, would be a suitable area to wage guerilla war and create a separate white homeland.¹⁰⁹ As Lane observed, the terrain is not unlike Vietnam, a country in which the US military was ultimately unable to quell an insurgency. He deliberately left out specific details on the conduct of the war for two reasons. First, unforeseen circumstances demand flexibility, thus making a specific detailed plan unfeasible. Second, inasmuch as the 'enemy' reads his words too, Lane thought it imprudent to divulge specific plans and tactics.¹¹⁰

Conclusion

Despite his ordeals, Lane remained undaunted in his commitment to Aryan revolution. He suffered a serious emotional blow in the early 2000s, when Katja ended their marriage. Still, the latter held no grudge against her.¹¹¹ On 28 May 2007, at the age of 68, David Lane died in the federal prison in Terre Haute, Indiana. For years he had complained that he had a weak heart. His death occasioned eulogies from white racial activists around the globe and on 30 June of that year, a 'Global Day of Remembrance' for him was announced with demonstrations in five American cities, as well as in England, Germany, Russia and the Ukraine. In Kiev, a procession of 100 people marched to the US embassy carrying candles and pictures honouring Lane.¹¹²

In a written eulogy, Ron McVan praised Lane:

To many David was a best friend, a kinsman, teacher, philosopher and at times even a prophet, and his passing leaves behind a void that will take a giant of a man to fill. ... Godspeed to you in your journey and new horizons across the Bifrost Bridge, your physical work is done and we will not forget you, nor will we ever forget your crucial [sic] 14 words which will resound in our hearts forever! Farewell dear kinsman! Sage and comrade! ... Farewell!¹¹³

Lane's message travelled well in the discourse of the international racialist movement. As Jeffrey Kaplan and Leonard Weinberg observed in their study *The Emergence of a Euro-American Radical Right*, scattered elements of the extreme Right in the West, faced with declining white birth rates, sweeping third-world immigration, diminishing life opportunities for working-class youths and perceived cultural decadence, have come to feel like strangers in their lands. Communicating through chat rooms and other Internet media, they have found solace in the slogan 'white power' and seek to develop a new pan-Aryan identity based on race and civilisation that transcends national borders.¹¹⁴ Although

behind bars, Lane was in the forefront of this development. He rejected nationalism as divisive and in its stead sought to instill a pan-White racism that would unite all white ethnic groups into a larger racial community based on the common religion of Wotanism. His admirer, Colin Jordan wrote:

In the profundity of his racial insight, marking its maturity, he steps outside the narrow racial nationalism of lesser thinkers by proclaiming his concern and his audience to be the 'world wide White Family from Europe to America to wherever our Folk are scattered. We are one people and do not recognize artificial divisions by language and geography'.¹¹⁵

In his study, *The Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, Nicholas Goodrick-Clarke found that 'certain white nationalists feel so embattled and disinherited that they can express their ideology only in terms of sacred, absolute affirmations: hence their flight into sectarian 'churches' underpinned with racial theologies of white identity and supremacy'.¹¹⁶ The case of David Lane exemplifies this trend. One can observe a porous membrane among the various extreme Right religious orientations of Odinism, Christian Identity and Creativity. All three religions endeavour to sacralise the politics of the ideology of the extreme Right and infuse it with a millenarian ethos and palingenic myth of regeneration.¹¹⁷

The case of Lane demonstrates how the Internet can enable a seemingly obscure figure to attain international stature, albeit in a marginalised subculture. His writings are popular in the discourse of the international white power movement and have had much influence on its ideology. Despite what some observers may view as a pathetic life, Lane, nevertheless, was able to recast it to his admirers as a poignant story of sacrifice and redemption in service of the noble cause of white racial survival. Over the years, he attracted a reverential adulation in the white power movement which will most likely endure despite his death.

Notes

1. Woden is another variant of Odin, the all father in the Norse pantheon. Years later, Lane assumed the *nom de plume* Wodensson in some of this writings.
2. Reunited years later, Lane had fond memories of his brother. He claimed that his brother was blown up and killed in a mysterious accident during the trial of The Order. David Lane, "Auto-Biographical Portrait of the Life of David Lane and the 14 Word Motto", in David Lane, *Deceived, Damned, & Defiant: The Revolutionary Writings of David Lane* (St Maries, ID: 14 Word Press, 1999), p.8.
3. Lane (note 2), p.9.
4. William E. Barker, *Aryan America: Race, Revolution and the Hitler Legacy* (St Maries, ID: Falcon Ridge Publishing, 1993), p.74.
5. James Coates, *Armed and Dangerous: The Rise of the Survivalist Right* (New York: Noonday Press, 1987), pp.88.
6. The religion has its origins in nineteenth Century England's 'British Israelism'. Originally the British version was philo-Semitic in character, seeking to identify as kindred people with Jews. But eventually this sect found its way to America and metamorphosed into 'Christian Identity'. There are several variations in beliefs and not all are anti-Semitic. For more on Christian Identity see Michael Barkun, *Religion and the Racist Right: The Origins of the Christian Identity Movement* (Chapel Hill, NC: The University of North Carolina Press, 1994); Jeffrey Kaplan, *Radical Religion in America: Millenarian Movements from the Far Right to the Children of Noah* (Syracuse, NY: Syracuse University Press, 1997); and Howard Bushart, John R. Craig and Myran Barnes, *Soldiers of God: White Supremacists and Their Holy War for America* (New York: Kensington Books, 1998).

7. Nicholas Goodrick-Clarke, *The Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*. (New York: New York University Press, 2002), p.270.
8. Kevin Flynn and Gary Gerhardt, *The Silent Brotherhood* (New York: Signet, 1990), p.216.
9. Goodrick-Clarke (note 7), p.270.
10. Coates (note 5), pp.88.
11. Anti-Defamation League, *Extremism on the Right: A Handbook* (New York: Anti-Defamation League, 1988), p.112.
12. Coates (note 5), pp.65–6.
13. Ibid., p.66.
14. For more on Gordon Kahl, see James Corcoran, *Bitter Harvest: Gordon Kahl and the Posse Comitatus: Murder in the Heartland* (New York: Penguin Books, 1990).
15. The organisation used several names including 'the Silent Brotherhood' and a German version of that same title, *The Brüder Schweigen*.
16. Goodrick-Clarke (note 7), p.245.
17. Flynn and Gerhardt (note 8), pp.115–20.
18. Barkun (note 6), p.231.
19. Quoted in Mattias Gardell, *Gods of the Blood: The Pagan Revival and White Separatism* (Durham, NC and London: Duke University Press, 2003), p.193.
20. Andrew Macdonald (pseudonym for William Pierce), *The Turner Diaries* (Hillsboro, WV: National Vanguard Books, 1978).
21. James Aho, *The Politics of Righteousness: Idaho Christian Patriotism* (Seattle, WA: University of Washington Press, 1990), p.7.
22. Danny O. Coulson and Elaine Shannon, *No Heroes: Inside the FBI's Secret Counter-Terror Force* (New York: Pocket Books, 1999), p.194.
23. Michael Novick, *White Lies White Power: The Fight against White Supremacy and Reactionary Violence* (Monroe, ME: Common Courage Press, 1995), pp.267–70.
24. Coates (note 5), p.67.
25. For a detailed account of the incident see Flynn and Gerhardt (note 8), pp.244–50.
26. Flynn and Gerhardt (note 8), p.276.
27. Flynn and Gerhardt (note 8), p.127.
28. Barker (note 4), pp.100, 241.
29. Coates (note 5), pp.68–70.
30. Flynn and Gerhardt (note 8), p.269.
31. This is according to the statements of Danny O. Coulson, the founder of the FBI's Hostage Rescue Team, who was involved in The Order investigation. Coulson and Shannon (note 22), p.195. According to one estimate, the investigation is said to have involved one-quarter of the total manpower resources of the FBI. Aho (note 21), p.61.
32. Aho (note 21), p. 61.
33. The prison addresses of the 'POWs' are occasionally listed in the far-right literature and readers are encouraged to write and provide material and moral support to them and their families.
34. George Eric Hawthorne, "The Brüders Schweigen: Men against Time", in Lane (note 2), p157.
35. George Eric Hawthorne, "History in the Making", in Lane (note 2), p.229.
36. This observation is made in Betty A. Dobratz and Stephanie L. Shanks-Meile, *White Power, White Pride! The White Separatist Movement in the United States* (New York: Twayne Publishers, 1997), p.193.
37. For more on The Order's donations to the White Patriots Party and WAR see Glen Miller, *A White Man Speaks Out* (Self-published, 1999), pp. 149–56.
38. According to an account of Matthew's former lover, Zillah Craig, Matthews stuffed a large amount of money in a paper bag. Later she saw Matthews hand the paper bag to Pierce. Flynn and Gerhardt (note 8), pp.321–2. Soon after the meeting, Pierce paid \$95,000 in cash for a 346-acre plot in Hillsboro, West Virginia on which the National Alliance encampment is headquartered. Kathy Marks, *Faces of Right Wing Extremism* (Boston, MA: Branden Publishing Company, 1996), p.59. The encampment has accorded the organisation a good deal of privacy to go about its business unmolested and away from the watchful eyes of its opponents. A 1987 FBI memorandum on the activities of the National Alliance lamented that, due to the remoteness of the West Virginia National Alliance encampment, 'physical surveillance [was] nearly impossible'. FBI Internal Memorandum, File Number: 100-487473-53X.
39. Jeffrey Kaplan, *The Encyclopedia of White Power: A Sourcebook on the Radical Racist Right* (New York: AltaMira Press, 2000), p.167; Flynn and Gerhardt (note 8), p.xii.
40. Barker (note 4), p.191.

41. Lane claimed that he was kept practically awake for three months. Placed in a tier containing all black inmates, Lane complained that they screamed all night about what they would do to white men. His rapport with the prison guards was mixed. Sixty per cent, he claimed hated him, while 30% loved him. Cheri Seymour, *Committee of the States: Inside the Radical Right* (Mariposa, CA: Camden Place Communications Inc., 1991), pp. 352–3.
42. Aho (note 21), p.61.
43. Anti-Defamation League (note 11), p.112.
44. Quoted in Flynn and Gerhardt (note 8), p.466.
45. Seymour (note 41), p.5.
46. Coulson and Shannon (note 22), p.533.
47. The defendants included Richard Butler, the leader of the Aryan Nations, Louis R. Beam Jr, Robert N. Smalley, David E. Lane, Ardie McBrearty, Bruce C. Pierce, Richard J. Scutari, Andrew V. Barnhill and Richard W. Snell. Snell was also charged with conspiring to murder a federal judge. Charged with him in the alleged conspiracy were William H. Wade, Ivan R. Wade, Lambert Miller and David M. McGuire. John George and Laird Wilcox, *Nazis, Communists, Klansmen, and Others on the Fringe* (Buffalo, NY: Prometheus Books, 1992), p.372.
48. Anti-Defamation League (note 11), p.54.
49. Anti-Defamation League, *Danger: Extremism. The Major Vehicles and Voices on America's Far-Right Fringe* (New York: Anti-Defamation League, 1996), pp. 64–6.
50. Seymour (note 41), p.353.
51. George and Wilcox (note 47), p. 372.
52. According to independent researcher Laird Wilcox, the ADL played a major part in the Fort Smith trial and consulted with prosecutors. Irwin Suall, the ADL's chief investigator, at that time, flew to Arkansas when it looked bad for the prosecution (letter from Laird Wilcox, 29 April 1999). This was corroborated by defense attorney Kirk Lyons, who pointed out that Suall had a personal interview with Judge Morris Arnold (interview with Kirk Lyons, 17 August 2000.)
53. Anti-Defamation League (note 49), pp. 65.
54. Coates (note 5), p. 87.
55. David Lane, "Identity: Under this Sign You Shall Conquer", n.d.
56. Anti-Defamation League (note 11), p. 70.
57. Anti-Defamation League (note 11), p. 112.
58. At the centre of the pantheon is the all-father Odin. His son, Thor, the god of thunder, was the most popular of the gods among the pre-Christian Germanic Tribes. Other gods and goddesses include Frey, Freya, Frigga, Baldur and Braggi. Odinism stresses loyalty to the tribe as the emphasis is more on honour rather than any Manichean notion of right and wrong. The greatest honour is to die in battle after which Valkyries take the slain to Valhalla to enjoy an afterlife of blissful battling during the day and feasting at night. Ragnarok is the end-times apocalypse in which the gods battle Loki, and are destroyed. Out of the ruins, a new epoch is ushered in with a new pantheon of gods led by the sole survivor, Baldur.
59. Lane (note 2), pp. 7–27.
60. Gardell (note 19), pp. 204.
61. Kaplan (note 39), p.167.
62. David Lane, "Gates of the Mind", in Lane (note 2), pp.287–90.
63. Goodrick-Clarke (note 7), p.274.
64. McVan was a frequent contributor to Klassen's organ, *Racial Loyalty* and for a while served as an instructor in the COTC's security legion, the White Berets. Kaplan (note 39), p.201.
65. Dedicated to Guido von List, *Creed of Iron: Wotansvolk Wisdom*, contains numerous Odinist rites along with essays on the relevance of the old Norse legends to the contemporary struggle for white racial survival. In the introduction, Lane stressed the importance of spirituality, but added that 'when a race is threatened with extinction, then physical struggle is demanded'. Dedicated to the Chilean mystic and former ambassador, Miguel Serrano, McVan's second book, *Temple of Wotan*, contains numerous essays on the esoteric aspects of Odinism, along with instructions for ceremonies and rituals, a calendar commemorating holidays, poetry and art work. Ron McVan, *Creed of Iron: Wotansvolk Wisdom* (St Maries, ID: 14 Word Press, 1997); Ron McVan, *Temple of Wotan* (St Maries, ID: 14 Word Press, 2000).
66. Kaplan (note 39), pp. 169–70.
67. Gardell (note 19), p.206.
68. Kaplan (note 6), p.94.
69. Gardell (note 19), pp.201–2.
70. Quoted in David Lane, "Mystery Religions and the Seven Seals", in Lane (note 2), p. 59.

71. According to this theory, in the eighth century, a Eurasian tribe known as the Khazars converted to Judaism and their descendants comprise the vast majority of contemporary Jews. Ironically the esteemed Hungarian-Jewish author Arthur Koestler unwittingly did much to popularise this theory in his book *The Thirteenth Tribe* (New York: Random House, 1976). Extremists have appropriated this book, as it has become a staple in their literature. Many far-right book distributors sell the title.
72. Gardell (note 19), pp.202–3.
73. Gardell (note 19), pp.203–4.
74. Quoted in David Lane, “Revolution By Number 14”, in Lane (note 2), p.30.
75. David Lane, “88 Precepts”, *ibid.*, pp.83–99.
76. David Lane, “Dissension in the Ranks”, in *ibid.*, pp.135.
77. David Lane, “White Genocide Manifesto”, *ibid.*, pp. 1–6.
78. Quoted in David Lane, “Race to Extinction”, in *ibid.*, pp. 359–63.
79. Goodrick-Clarke (note 7), pp. 271–2.
80. In a nutshell, ‘Creativity’ posits that the White race is nature’s most gifted creation. Toward this end ‘Creators’ espouse ‘racial loyalty’ and seek to unite the white race in a single global community devoid of all other races. As such, measures should be taken to enhance its health (eugenics) and survival as a distinct racial group (thus, there are strictures against miscegenation and Whites are encouraged to have large families). The late Ben Klassen founded the Church of the Creator (COTC) in 1973, with the release of his book *Nature’s Eternal Religion*. For more on the Church of the Creator, see George Michael, “RAHOWA! A History of the World Church of the Creator”, *Terrorism and Political Violence*, Vol. 18, No. 4 (Winter, 2006), pp.561–83.
81. Anti-Defamation League, *Church of the Creator: Creed of Hate* (New York: Anti-Defamation League, 1993), p.4.
82. Kaplan (note 6), p.97.
83. “Brickbats & Bouquets”, *Racial Loyalty*, no. 47 (February 1989), p.8.
84. Kaplan (note 6), p.85.
85. Carl G. Jung, “Wotan”, in C.G. Jung, *The Collected Works*, Vol. 10, Bollingen Series XX (New York: Pantheon), pp. 179–93.
86. For example, Stephen McNallen, the founder of the Asatru Free Assembly, incorporated much from Jung’s ‘archetypes’ into his theory of ‘metagenetics’. Metagenetics posits that tradition and culture are a matter of genetic inheritance is an important intellectual development in the construction of contemporary Odinism. Borrowing heavily from Jung’s archetypes and theory of the collective unconscious, metagenetics claims that the gods inhered in hearts and souls of generations of folk but lay dormant until the gods deemed it propitious for the resurrection of the Norse religion. Metagenetics is now a common theme and a justification for exclusivity of Odinism, i.e. that only people of European ethnic background can be adherents. This would prove to be a bone of contention between the racially oriented Odinists and the more ritually based Asatruars. See Kaplan (note 6), pp. 80–4.
87. Lane (note 78), p.362. Despite his admiration for Hitler, Lane actually considered George Lincoln Rockwell, the late leader of the American Nazi Party, to be the greatest white nationalist leader of the twentieth century. David Lane, “Then and Now” n.d. http://www.resist.com/Then_and_Now.pdf, downloaded 27 December 2007.
88. Lane (note 2), p.12.
89. Quoted in Lane (note 74), p.50.
90. It is no secret that in the past freemasons figured prominently in political movements. For more on the role that freemason played in politics including the founding of the American Republic see Michael Baigent and Richard Leigh, *The Temple and the Lodge* (New York: Arcade Publishing, 1989).
91. Lane (note 74), p.34.
92. Gardell (note 19), p.192.
93. Quoted in Gardell (note 19), p.193.
94. David Lane, “Who is White?” in Lane (note 2), p.135.
95. Gardell (note 19), p.69.
96. David Lane, “Strategy”, in Lane (note 2), pp.2343–50.
97. Quoted in David Lane, “What is Hate?”, in Lane (note 2), p.28.
98. Colin Jordan, “Introduction”, in David Lane, *Deceived, Damned, & Defiant: The Revolutionary Writings of David Lane* (St Maries, ID: 14 Word Press, 1999), pp.xvii–xxii.
99. Gardell (note 19), p.207.
100. *Ibid.*, pp.341.

101. George Michael, *Confronting Right-Wing Extremism and Terrorism in the USA* (London: Routledge, 2003), pp.118–9.
102. Lane (note 2), p.16.
103. Wotan is another name for the god Odin of the Norse pantheon. His is considered to be a complex figure, both intellectually contemplative but also a fierce warrior.
104. Quoted in Jeffrey Kaplan, "Leaderless Resistance", *Terrorism and Political Violence*, 9 (3), 1997, p.89.
105. Quoted in Kaplan (note 104), p.89.
106. Kaplan (note 39), p.168.
107. Kaplan (note 39), p.168.
108. David Lane, *KD Rebel* (self-published, 2004).
109. Covington advanced a separatist strategy to establish a white nation in the Pacific Northwest. To that end, he wrote a trilogy of novels in which a white guerilla organisation wages a war against the federal government and establishes a separate white republic. See Harold A. Covington, *The Hill of the Ravens* (Bloomington, IN: 1st Books, 2003); Harold A. Covington, *A Distant Thunder* (Bloomington, IN: authorHouse, 2004); and Harold A. Covington, *A Mighty Fortress* (New York, London, and Shanghai: iUniverse Inc., 2005).
110. David Lane (note 87).
111. Willis Carto showed this author private correspondence from early 2003 that he had had with Lane in which the latter briefly mentioned the end of his marriage.
112. "Domestic Terrorists: Terrorist, '14 Words' Author Dies in Prison", *Intelligence Report*, Fall 2007, <http://www.splcenter.org/intel/intelreport/article.jsp?aid=834>.
113. Ron McVan, "Farewell Dear Kinsman", n.d.
114. Jeffrey Kaplan and Leonard Weinberg, *The Emergence of a Euro-American Radical Right* (New Brunswick, NJ: Rutgers University Press, 1998)
115. Jordan (note 98), pp.xvii–xxii.
116. Nicholas Goodrick-Clarke (note 7), pp. 255–6.
117. Roger Griffin, borrowing from the terminology of biology, succinctly captured the essence of one variant of right-wing extremism – fascism – by defining it as an ideology, which has at its core an ultra-nationalist palingenetic myth (i.e. process of death and rebirth). This definition has a great deal of merit insofar as many variants of fascism and right-wing extremism espouse the creation of a 'New Order' built upon the ruins of a perceived decadent and decrepit 'Old Order'. Thus, he sees a strong revolutionary element in right-wing extremism and fascism. See Roger Griffin, *The Nature of Fascism* (New York: Routledge, 1993). He later buttressed his theory using the palingenetic myth as the leitmotif of an anthology of essays, which he edited, with contributions from both fascists and observers of fascism. See Roger Griffin, *Fascism* (Oxford: Oxford University Press, 1995).